

May, 1951

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The Mass of Saint Gregory

By Albrecht Dürer
(1471 - 1528)

The Holy Cross Magazine

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1951

In The Strength of This Meat

BY MERLE G. WALKER

Three passages from the propers for the feast of Corpus Christi show us the proper order for the sacramental life:

He that eateth my flesh and drinketh my blood dwelleth in me and I in him. St. John 6:56.

This do in remembrance of me. I Corinthians 11:23

As often as ye do eat of this bread and drink of this cup, ye do show forth the Lord's death till he come. I Corinthians 11:26.

OUR sacramental life begins in our dwelling in Christ; it continues in our remembrance of Christ; it bears fruit in our showing forth of Christ. We cannot reverse this order. We must first dwell and remember; only then can we strive to do. Christian action and service are most certainly required of us. Charity and good works test validly our life of union with Christ. But there is an inviolable sequence. Our works follow and are contingent upon our abiding; we cannot merit or attain our union through our works. The Body and

Blood of Christ strengthen us for the work of the Kingdom; the work of the Kingdom cannot earn for us the love of the King. He comes to us, both host and guest; we cannot struggle up to Him. The Bread came down from Heaven to separated man. Our natural direction follows the law of gravity and seeks the downward drag of self. But the Unmoved Mover for love's sake, Himself takes the downward plunge that He may lift all mankind, against its natural bent, upward to union with Him. His was (and is) the initiative, the original and continuous doing. Our part is first to receive, to be acted upon, to eat and drink eternal life and dwell in Him.

He shows us the way. In Christ the great work of the Incarnation was an expression of His unbroken union with the Father. He bids us dwell in Him, even as He dwells in the Father. "As the living Father sends me, and as I live by the Father, so he that eateth me, even He shall live by me." His life and ministry, His death and passion, His resur-

rection and ascension, all the works that win for us the holy sacrament by which we live, were the expressions in time to men of that uninterrupted love which the Son had to the Father "in the beginning," and into which He came to gather all those that are His. He in the Father; we in Him; He in us; we through Him restored to the Father. All doing, His and ours, begins in the still, mature interchanges of consummated love. His union with the Father is the "still center of the turning world; "our union with Him is the quietness and peace around which all our busy action, all the scattered words of prayer, all the affections of our hearts, revolve in order and beauty. He is our Alpha and Omega; we begin and end in Him, even as He was "in the beginning," and now sits at the right hand of the Father. The abiding is the first and the last—for Christ, and for us who are His.

Only within this setting of unbroken stillness and devotion is the sphere of work and action consecrated. The things which Our Lord came to do, He has commanded us to do: to spread the gospel; to comfort the broken-hearted; to bring, through our alms and labors, as, He brought through His fingers, sight to the blind and hearing to the deaf; to labor for the advancement of His Kingdom. Because His will was perfectly united to the Will of the Father, the lame walked, the dumb spoke, and sinners were brought to repentance. These things, He said, "shall ye do," but only if we dwell in Him.

Apart from Him, the works that we do

are the works of Beelzebub, and shall turn void and empty to judge our own souls; however glittering and respectable they may appear to the world. The advice and help we give will be twisted by the desire to impose our own wills. Our deeds of mercy will ever so slightly turn the praise and attention to ourselves. Even the prayers we say will slip slowly into occasions for emotional release, escapism, or spiritual pride and self-indulgence. The suffering we bear will make us callous and cause us to demand in others stoical self-sufficiency and inhuman fortitude, if we once forget the Christ who fell three times beneath His Cross. The sacrifices and pains that could have nailed us with Him will bring only hardness of heart. "Apart from me, ye can do nothing."

The Infinite becoming finite has made the finite part of the Infinite.

—Bishop Frank Weston

As we receive His Body upon our palms, let us remember that we receive it that it may dwell in us and we in Him. The purpose of our communions is not to ensure that our small branch is to be laden with impressive fruits. It is more basic, more elemental, more gloriously simple. Christ is our soul and life; without Him, we wither and die. Not for the crop or the show, but for health and quickness, we hold to the strength of the Vine. Lord, without Thee, we perish. Thy fruits will come in good time, following the proper seasons of the Vine. The bare need is that we eat and drink, and abide, and live.

O Christ, our quietness, poise of our souls,

Let all our busy doing issue from the stillness of love,

Proceed in patience,
And return to the praise of Thy beloved Name

Suffer us not to be separated from Thee by any concerns of this mortal life. In the strength of Thy Body and Blood, quiet our restlessness, curb ambition and self-centered striving, and grant that as we serve Thee with the labor of our hands and wills, we may not be estranged from Thy most Sacred Heart. Amen.



2. "This do in remembrance of me."
Through the gift of His Body and Blood,
He abides in us. We are commanded to eat
and remember and abide in Him.

There are two meanings to the word
remember for those who are trying to lead
the sacramental life. *Remember* can mean "to
call back from forgetfulness," as we recall
the face of a friend who has been long ab-
sent from our thoughts and hearts and affec-
tions. Or the word can denote the constant,
ready recollection with which a lover re-
members his beloved. Our Eucharistic act
of remembrance at the altar can be either of
these.

As we bend to receive the Sacrament, it
may be that we return to a Christ whose
company we have lost in the three days or
week since we made our last communion.
He can offer Him minds weary from all the
decisions we have tried to make in our own
strength, hearts and affections strained and
diseased with anxieties and sufferings which
we have failed to offer to His holy will. If
we meet at the altar a Person dimmed
and estranged from us by the clatter and
confusion of what *we* have done, what *we*
have thought, what *we* have suffered. Such
remembrance is an abrupt, uneasy return
from loneliness and separation.

But there is another kind of remembrance,
similar to the way a lover remembers his
beloved. The young man in love lives con-
stantly as though he were in the presence of
the one he loves. It is not that he thinks of
her all the time. His conscious thoughts,
unless his love is disintegrating, are on his
work, his responsibilities, the people who re-
quire his attention and energy. He *thinks* of
her in the traffic he drives in, the work that lies
under his hand, the needs of his parents and
friends. But within, all is silently referred to
the attention of the one he aims to please
and honor. She is the hidden reference of all
he does and thinks, the cause of all he
pursues or rejects. Through all he does and
thinks, he tries to become more lovable to her,
more worthy of her love. He returns to her
in his conscious thought when he is separated
from her, and also, as often as he honestly
reflects, he seeks her real and visible presence.



We have a similar remembrance in the
sacramental life. We call it *recollection*, and
it is part of what St. Paul means by "pray-
ing without ceasing." Recollection is just
that tacit, but willed reference of all we do
and think and love to the pleasure of Christ.
Our Sunday meeting with Our Lord in the
Blessed Sacrament should be the consum-
mation of a love that is faithful to Him
throughout the week. Only then what we
do at the altar will be in constant and con-
tinuous remembrance of Him. Our com-
munion is not meant to be isolated spir-
itual thrills in a sea of casual forgetfulness.

There can be thrills, deep thrusts of con-
scious joy and awe-struck adoration, such as
the disciples knew on the Mount of Trans-
figuration. But these experiences are not
within our control. They are His doing, and
they come to those who are faithful in
little. The disciples knew His glory on the
Mount of Transfiguration, because they were
His obedient companions on the shores of
Galilee. The Presence on the Mount was the
same presence that entered the fishing
boats at their invitation, walked beside them
in the cornfields, and ate and drank at Beth-
any. Though the fashion of His countenance
was altered, the Person was still the same.
His face held the full glory of the Father,
and His robes were dazzling, but those who
knew Him did not mistake Him for an angel
or a prophet. They knew and recognized
the King in His beauty, because they lived
and walked in Him.

Pere de Caussade has a phrase which ex-

presses the true nature of remembrance. He speaks of "the Sacrament of the Present Moment." The same Lord who comes to us on the altar under the veils of Bread and Wine is with us always, and comes to us at each separate moment of life under the homely guises of *this* duty, *this* thought, *this* emotion, *this* suffering. The same Christ whose flesh is given to me in the Host is given to me also in the flesh of each person whom I meet. I need never be separated from the life of the Host and the life of the Vine except by my own willed desire or lazy inattention. One thing only is needful: watchfulness, recognition, love, remembrance.

When the Angel of the Lord appeared to St. Mary, although her obedience was perfect, she "wondered what manner of salutation this might be." The disciples, toiling in their boats, in the terror and confusion of the storm, saw someone walking, and it was the Lord. In His various Resurrection

appearances, Christ often took His Disciples by surprise. They walked sorrowfully to Emmaus with a stranger, and He was known to them in the breaking of bread. They went about the same old duties: fishing and washing their nets, and saw someone standing on the shore. It was He. St. Mary Magdalene looked up from a woman's age-old services to the dead, and saw someone whom she thought to be the gardener and He spoke to her. It is in such appearances that we know Him when He has left the altar. We, too, may wonder in what manner of salutation this moment, this duty, this trial, this person and his need may be. But in all that we do and think and bear we may learn to look up and say, "It is the Lord!"

Our ejaculatory prayers are for this:

Lord, I am busy, but I love Thee!
Lord, though I forget Thee, remember me!
Lord, here is this! I offer it to Thee!

Our morning and evening prayers, the noonday Angelus, our spiritual communions and meditations are for this—the recall to Thy Presence, in whose abiding is our eternal life.

Only when we are faithful in our recollection of Our Lord in the Sacrament of the Present Moment can our Eucharistic act of remembrance mean, not an abrupt return, but the crown of an unbroken union. Then we shall live the life of the Host and the life of the Vine: we shall abide in Him as He in us.

For casual communions, hasty preparations and forgotten thanksgivings,

Christ, Bread of angels, have mercy on us.

For all frictions and tensions of spirit which we have not offered to Thee, For our impatience and irritability toward others, when we have not remembered Thee,

Christ, Peace of the World, have mercy on us.

Confraternity Retreat

There will be a Quiet Day and Conference for all members of the Confraternity of the Christian Life at the DeKoven Foundation, Racine, Wisconsin, Monday, May 21st. The Quiet Day will begin with Mass at 10 a. m. Because of the limited time, it will not be possible to serve breakfast. Consequently, there will be no communions at the Mass.

Dinner will be provided by the Sisters. The Quiet Day will end with Evening Prayer followed by a brief meeting at 3 p. m. The entire cost per person will be \$1.50—one dollar of which should be sent in advance for a reservation to the Sister-in-Charge, DeKoven Foundation, Racine, Wisconsin. Father Terry, O.H.C., will conduct the Quiet Day.

Although the Quiet Day is primarily for the members of the Confraternity of the Christian Life, all others who wish to attend are most cordially invited.

or daydreaming and wishful thinking,
which dull the sense of Thy Presence;
or anxiety and worry, which hide the
rightness of Thy face

Christ, joy of man's desiring, have
mercy on us.

or work not offered to Thee,
or decisions made apart from Thy
holy Spirit,
or indulgences and all small sins, done
because we forget Thy loving look on
us,

Christ, Lover of souls, have mercy on
us.

or our imperfect trust,
or our wavering confidence,
or our faithless, unsteady devotion,

Christ, stay of pilgrims, have mercy
on us.

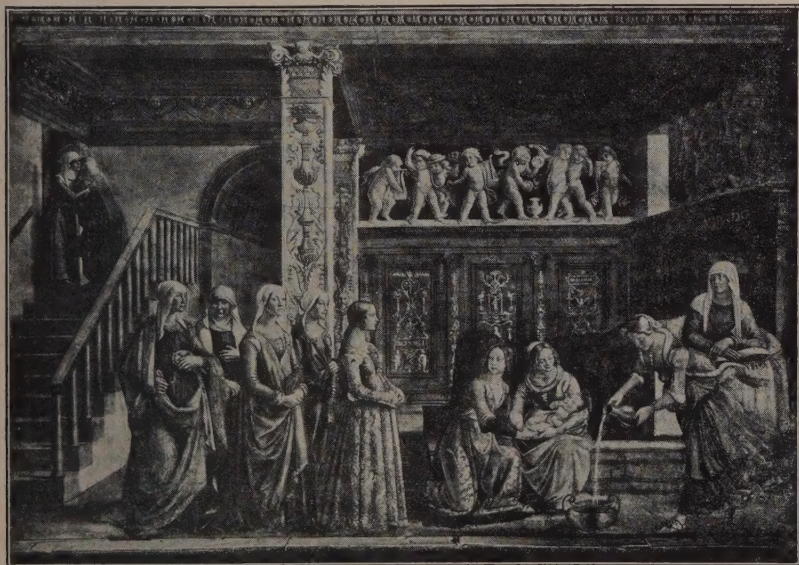
We beseech, Thee, hear us O Lord
Christ, Master, Lord, Friend; and by
Thy faithful, unwavering love for us,
recall us to Thy presence all the days of
our life.

—Amen.

3. "Ye do shew the Lord's death, till he
come" (I Cor. 11:26).

We come now to our part in the sacri-
fice: we are to leave the altar to show forth
Christ's death. That is, we go out in his
strength to live the sacrificial life.

Like our remembrance, our showing forth
of His death must be daily and continuous.
In the perpetualness of our sacrifice, we
must follow Our Lord's own passion. For
the breaking of His Body and the spilling
of His Blood on the cross was but the con-
summation of one undivided and indivisible
sacrifice, that began before the foundation
of the world, entered time at Bethlehem, and
was brought to completion and fulfilment on
Calvary: one perfectly offered life. The cru-
cifixion is only the climax of a death to self:
it is only the final moment of the Son's
recollection to the will of the Father, a
recollection which began at the beginning
of the Incarnation. What that death to self
meant was shown forth continually and was
the same in Nazareth, at Bethany, on the Sea
of Galilee, as it was in the place of the Skull.
The dying to common favor and public
approval and sanction was shown forth in
the flight into Egypt and consummated in



THE BIRTH OF THE BLESSED VIRGIN
By Ghirlandajo

the trials before Caiaphas and Pontius Pilate. The death to individual preference, even in things, was begun when the twelve-year-old Christ stood eager in the Temple, yet it turned to the subjection of Nazareth, and it was consummated in Gethsemane. The death to ambition, spiritual advantage, self-fulfilment, high-mindness, began on the pinnacle of the temple with Satan, and was consummated in an upper room, where the Lord of Love washed the feet of His disciples. The death to personal loves, private attachments, the security and warm comfort of a local home was begun at the Inn of Bethlehem and consummated in the desertion and loneliness of the cross.

It is this death, this whole complete and utter abandonment of Christ's will to the will of the Father that we are commanded to "show forth till He come." And it is for nothing less than this that He strengthens us with His Body and inebriates us with His Blood.

We must first show forth His death to the lusts of the flesh, and the pride of the eyes and the vanity of this world. The oblation

of our bodies implies all those small humiliating sacrifices of food and drink sleep, all our Lenten disciplines, the congenial fasts; for some it means total stinence in certain things, and for all it involves moderation, some mortification those sharp, physical, particular desires dog and pursue us with clownish and ridiculous persistency. In these fleshly death self are crucified also our delusions of spirituality and false sanctity, for their vanity reminds us of the truth of our mortality.

We must show forth His death in labors. As He died to self in the carpenter shop of St. Joseph, we must learn to do gladly our daily tasks, not only work which we are proud, and which we have done with eagerness and delight, but also failures, our weariness, our drudgeries, work that fails to satisfy our ideas, to our tastes, or to give full scope to our gifts. We must give back to the Father the labor done, the help given, the tiresome, persecuted without the easing unction of sympathy, inclination, or conscious love.

We must show forth His death by offering our boredom that they may be cleared by the purifying vision of the Holy Spirit. Willing tediousness often tests our love more validly than actual pain or suffering; it tests the charity "that lives every day in the Spirit" to offer the daily monotony that they may be lit by the light of the Kingdom which gives brightness and dignity to all the small things and inconsequential tasks that we cannot value because of pride.

We must show forth death to self in things of the Spirit. The sacrifice of a common spirit means putting aside our own domestic preferences for the common fare of the Parish; it means giving up an overdeveloped appetite for a special kind of prayer, a special method of meditation, a special kind of service or work for the Kingdom, and accepting instead the balanced routine of corporate worship and corporate activity even when some items are not particularly palatable to our own personal tastes. There is an even harder death to self for the awaiting the preventive action of the Father.



spirit to lead us into the kind of private prayer that is best and healthiest for us. There is death to self through patience during the dry weekly interims on the road to Emmaus, when the Companion who walks beside us is veiled from us, and we know nothing except that our feet are still, by His grace, in the path, and our hearts burn until the breaking of the Bread.

We must show forth His death further in our whole attitude to the self, by laying aside that picture of ourselves (particularly the image of our spiritual selves) that pleases us, and that we try to fulfil as a substitute for the Will of God. In this matter, where we often imagine ourselves to be most objective, the Tempter is most subtle. The same Tempter who presented the Holy One with such visions of His destiny as might make the most appeal to the Son of the Most High, tempts us, too, with these same pictures of ourselves we should like to be. Like Christ, we are tempted to be makers and givers of bread. We are prone to go about indiscriminately satisfying the creature needs of those about us, merely to feed the illusion of our own indispensability and hear people say to us in slavish gratitude, "We just couldn't know what to do without you!" Or perhaps, we are tempted to be workers of miracles, spiritual super-men, to use the power of God and the strength of the Sacraments to push beyond our own capacities and gifts and to accomplish more than God has given us the legitimate power to do. We labor on, past exhaustion; we undertake tasks for which God obviously did not intend us, and trust the holy angels to hold us up from the consequences of our folly. Or maybe it is the fruits of that third temptation at which we desire—to become cosmic accomplices for God, quick mass-winners of the world, instead of slow, patient, loving "fish-men." There are many other pictures, other fantasies, with self always the hero in the picture, that flatter spiritual pride and tickle worldly vanity. They must all go. This is the last death, and the most painful; let go this favorite motion of the kind of person we are, to abandon the sureness that we know just what God means for us to do. We must stop first imagining, then approv-



ing ourselves as this or that sort—"intellectual," "practical," "aesthetic," "mystic," "spiritual," or "earthly"—and excusing ourselves because of the peculiar demands of this or that temperament. For all this we must substitute, as Our Lord did, the adoration of the Holy Will.

What *sort* of person was Our Lord? In the temptations He rejected the claimful appeals of all the various kinds of selves: the earthly, practical giver of bread: the spiritual poseur and pseudo-mystic, who disregards the lawful character of the material; the "mass-man" who trusts to movements and group sanctions. Christ did not come to fulfil a temperament or express a personality. He came to reveal the Father. Because He was Incarnate Love, He was congenial to all sorts and conditions of men, from the mystical St. John to the worldly Magdalene, if only they were penitent. For the Love He brought to the world was not self-fulfilment, but self-oblation. It is this Love that is the Bread of our communion. In "the strength of this meat" we must follow Our Lord to the Mount of Calvary, and there, by the oblation of ourselves, "show forth His death till He come."

"O God, who in this wonderful Sacrament hast left unto us a Memorial of Thy Passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood: that we may ever perceive within ourselves the fruit of Thy redemption, who livest and reignest with the Father and the Holy Ghost ever, one God, world without end, Amen."

Our Lady of Walsingham

BY MARION MATICS

OVER the centuries the little Lady of Walsingham sits upon a golden throne. In medieval dress of the early eleventh century, beautiful in rose and white and royal blue, with a golden crown upon her head, holding in her right arm a scepter from which three golden fleur-de-lis spring, and supporting with her left arm the Holy Child upon her lap, she bears timeless witness to the beauty and the wonder of the Incarnation.

It is she who gives to the world the unspeakable miracle of the first Christmas gift, the Christ-Child, coming from the Father through the Holy Spirit, for the saving of the souls of men. It is Our Lady who welcomes the Archangel at Nazareth, and, giving herself to the fulfilment of the divine will, rejoices to hear how "that holy thing which shall be born of her shall be called the Son of God. . . . With God nothing is impossible." To deny the Mother is to deny the Son, and to deny the Son is to deny the existence and the love of the triune God. For this one reason—that the Mother is essential to God's plan of salvation for all souls—Christians of the Universal Church have venerated Our Lady and continually they have sought her gracious intercession. For this basic reason, once the Church of England was called "Mary Dowry," and thousands of pilgrims visited—as they do today—the ancient Shrine at Walsingham, which was known as "England's Nazareth."

It is not hard to imagine the Holy Mother in the timeless eternity of Heaven brooding ceaselessly upon the glorious events which took place at Nazareth, just as it is not hard to think of her praying to her Son for the souls of the world, since through her the Saviour came. And over the centuries it has not been found hard to believe that at a certain specific time and place, in 1061 at the small village of Walsingham, near the North Sea, a vision of St. Mary was granted to a pious widow, the Lady Richeldis de Faverches. In the vision Our Lady, remem-

bering the Holy House wherein the Annunciation had occurred, asked that a model of this little house be constructed in honor and in witness of the eternal and abiding miracle of the Incarnation. So that no mistake would be made, three times was the Lady Richeldis carried in spirit to Nazareth and shown the house wherein the Archangel had said the first "Hail Mary" to the Mother of God.

As a sign of the vision's truth a spring of clear water suddenly burst forth, as Our Lady had promised, and the reproduction of the Holy House was built at that place. Legend has it that the workmen made many mistakes in construction, that one night St. Mary, assisted by angels, built the house herself. From the beginning pilgrims came in great numbers, and praying they found that the waters of the miraculous spring were instrumental in effecting many physical healings. Walsingham became one of the great shrines of Christendom, and countless thousands of pilgrims benefited both in body and in soul. A fine church and priory were built; the Augustinian Fathers were established there as the guardians of the Shrine; in course of time the Friars of St. Francis also built a house nearby. Many romantic stories and legends were associated with the Shrine; many healings, many prayers, many souls brought to God.

In the saints we see the Infinity of God shining through the finite.

—Bishop Frank Weston

Somehow Walsingham captured the hearts and minds of men everywhere, and they came in throngs from all parts of the Christian world. Our Lady inspired them to pray; she re-called to them the gracious miracle of the Annunciation, the miracle of the mystery of the Incarnate Son. To the center of Faith and of devotion came the rulers of the world, and the ruled; the wise with thanksgiving and those with petition.

se healed and those to be healed: all worshipping the Son, all asking the Mother's favours. Some of their specific petitions were granted, and some refused: but all of these souls were quickened in Faith, according to the Grace of God within them.

Faith and prayer and healing are, of course, just too much for the forces of evil to endure, and eventually, to the Shrine of Our Lady of Walsingham, as to many other holy places, came desecration. The royal pilgrim came in his youth walk-barefooted from a neighbouring village through the winter snows; in his maturity he sent his henchmen on the errand of the Shrine's destruction. In the history of the secondifixion of Christ—when His mystical Body was wounded and torn as His physical Body upon the cross—always look to where the money goes. See who gets the pretty pieces. In this case it was King Henry and his friends. The Shrine was despoiled, the religious houses, churches, and cathedrals all over England, were despoiled: and Henry and his friends got the money. It was brass as that; and one would have thought that Walsingham was finished forever.

The faithful were physically helpless before the power of the royal henchmen, and they could they weep with the anonymous author of the beautiful "Lament over Walsingham."

Bitter bitter Oh to behold
the grass to grow

Where the walls of Walsingham
so stately did show;

Much were the works of Walsingham
while she did stand:

Much are the wrecks as now do show
of that holy land.

Level level with the ground
the towers do lie

Which with their golden glittering tops
pierced once the sky. . . .

Weep weep O Walsingham
whose days are nights,

Blessings turned to blasphemies,
holy deeds to despites.

in is where Our Lady sat
Heaven turned to Hell,

Satan sits where Our Lord did sway,
Walsingham O farewell.

But Walsingham was not finished forever. Such is the mercy of God that life stirred in the sleeping roots and the barren tree again blossomed. King Charles the Martyr, the Laudian school of the seventeenth century, the high churchmen encouraged by good Queen Anne, and, most of all, the fathers of the Oxford Movement and their successors—Keble, Newman, Pusey, and the other heroic ones—most of whom suffered persecution, and some of whom even suffered imprisonment for their Faith—these good, strong men re-awoke a lethargic and dying Church to her Catholic nature and heritage. They called to the Bride of Christ in the Name of Christ, and she arose, filled with strength and vigour, as Lazarus from the tomb. Cathedrals were restored, churches rebuilt and beautified, religious houses re-established. Again the monks are praying for the souls of men. Again the gentle sisters are busy with their works of mercy. And two saintly men—Cardinal Mercier and Lord Halifax—could dream of a re-united Church. And the end is not yet. . . .

In the course of restoration Our Lady of Walsingham returned to the Anglican Communion. No one can estimate the potency of her prayers in the work of revival; now is her interest and intercession again made evident in visible form. First stirrings were in 1886 when a chapel was built in her honour at Buxted in Sussex. Then, on a greater scale, came revival in Walsingham itself, in the parish church which had remained dedicated to St. Mary over the sleepy centuries, bearing witness of ancient glory. In 1921 the Vicar, Father A. Hope Patton, had the present beloved Image of Our Lady carved according to the figure on the old Priory seal; curiously, the very same seal used by the last Prior of Walsingham when he was forced to sign acknowledgement of the wicked king's supremacy over the national Church. A little later the Image of Our Lady of Walsingham was carried through the open streets to a new Holy House, of the exact dimensions as the old one, standing at the very same place by the miraculous spring. (This was the spring which the Henrician soldiers had packed with clay and into which they had thrown

old shoes.) Now the thousands of yearly pilgrims have returned. The healings have continued. The prayers are being offered again. And devotion to Our Lady of Walsingham—as witness the establishment of the Little American Shrine—is beginning to spread throughout the entire Anglican Communion.

At the Little American Shrine of Our Lady of Walsingham at Trinity Church, Cliffside Park, N. J., petitions, intercessions, thanksgivings, directed to the Mother of God, always are welcome. People write in from everywhere, and many come unobtrusively to kneel before Our Lady, whose

statue is copied from the Image at Walsingham, and to ask the help of the Son and Mother's prayers. Of the many beautiful representations of the Blessed Virgin, all are spiritually uplifting; but it just happens that in the Providence of God Anglicanism is honoured to know her under this special title. Our Lady of Walsingham is especially our own. May she pray for us! May she bring us to the Christ-Child! May she lead us to reveal the Son of God to all the world.

Happy happy now restored
Walsingham doth reign!
Laugh Sing a wondrous tale,
Live! O Walsingham, and Hail!



MADONNA ADORING THE CHILD

By Pintoricchio

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress collection)

The Enclosed Life of Prayer

BY PAUL C. WEED

IN the April issue of THE HOLY CROSS MAGAZINE there appeared an article by the late Father Hughson entitled, "Why the Cloistered Life?" In it he explains the meaning and purpose of the life of prayer lived by a community which has as its principal work the offering of prayer to God. Such a community is called "enclosed" because all of its work is done within the convent grounds. It does not necessarily mean that the members of the community never go out of the grounds, but they do not go to do mission work, or teach or preach. Their work is in the enclosure of the monastery or convent, and their work is to pray. The idea of the enclosed life has not been widely accepted in our Church, and this is due mainly, I am sure, to the fact that people do not know what it is. Yet there are many who believe that once the Enclosed life is accepted as a normal part of Church life, we will have found new strength for the spiritual life for all Christians.

In order to appreciate what is meant by the enclosed life one must first appreciate what prayer is, and what it means to take this ability, which God has given us, seriously. To understand prayer we must look at Our Lord Jesus Christ to see what He is like. His whole life was a carrying out of a relationship with his heavenly Father. For Him to speak of God as His Father was the most natural thing in the world because He was always at one with God. If we are to describe this relationship we can only say that it was maintained by prayer. Prayer to our Lord was His link with God. He had done nothing in His life but to live so close to God with us in this world would have been a great thing. We could find in union with Him a way for all of us to find God. The fact is that He did many things. He healed the sick; He comforted the discouraged; He raised the dead; and He did everything of these things which He did for its purpose the manifestation of the power of God. He wanted to show us how

we could live by a life of prayer in union with God. He did want to bring comfort to the widow of Nain, so He raised her son from the dead, but His great work there was to show that God in Christ has overcome death, and that therefore the Kingdom of God has come in Him.

Now if one asks "What is the specific work of the Church today?" one would have to say that it is to do the same thing that Christ the head of the Church did. In the past the Church has sponsored a great many wonderful works. All education began with the Church; the Church founded the first hospitals; it was the first to care for the poor, and social service is still a big part of the work of the Church; but more and more these activities are being taken care of by the state. We need not fear. There will always be work for the Church to do, for the Church's work in essence is always prayer, to carry on a relationship with God, to be the bridge between this world and God's world.

This last summer I had the privilege of visiting some of the enclosed communities in England. To see the life which they live makes one realize that they are people who know quite definitely what they are doing and what their job in the world is. The Religious in an enclosed community have vowed their lives to prayer. For instance, in Oxford at Fairacres Road there are the Sisters of the Love of God. Their house is called the Convent of the Incarnation. There are ordinary dwelling houses all around them. The people in these houses live the ordinary confused life that most people in the world live, yet in the convent one is conscious of an all-consuming purpose that pervades everything that is done.

What do the Sisters do? They say all the canonical offices of the Church together in the chapel. They attend Mass daily. The night offices are said at two in the morning. There are two Sisters in the chapel praying and making intercessions from six o'clock

in the morning to ten at night. Each Sister has two hours a day for prayer and contemplation in the chapel. Silence is kept all the time except for necessary conversation in their work. This silence is to help the interior life of prayer which informs the whole atmosphere of the convent. There is no time for talking for its own sake and yet they are free to talk at recreation on Sundays and on feast days. The Sisters see a daily paper and are allowed to see friends and relations in a special reception room. They know what is going on in the world in order to know what to pray about. There are many requests for their intercession. All of these keep them in contact with the world for which they pray.

The general purpose of their life is to offer praise and thanksgiving to God, but

they feel called to a particular vocation offer reparation for the sins of all mankind and to make up in some way for the neglect of God on the part of so many. Their life of prayer is to be the heart of the world of prayer. Their work is prayer. They take care of the convent, the garden and grounds, prepare their own meals, do their own laundry, and that is all. Each Sister has two weeks rest each year to be spent at home, but during this time they do not rise to say the night offices, but say the offices privately. And during rest time they do not do their usual household duties.

This convent is crowded with people who want to give themselves to this kind of living. Recently a refuge from Czechoslovakia was received, a woman rich in culture and education. A prominent doctor from London and a psychiatrist have come to give themselves to this life. The nuns are of all types and from all walks of life. The life which they live has been accepted by the present-day Church in England, and many people realize that a call to a life of prayer is truly a vocation, as a call to the priesthood or mission preaching.

Father O'Brien of the English Cowl Fathers says that often it is people who are living the busiest life in the world who come to offer themselves to a life of prayer. They are the people who are doing a great deal of active good, but there is always the desire to do more, and yet there is a limit to the physical capacity of one person. They come to realize that, if they want to achieve the most they must devote all their time to praying. These Sisters are quite definite in making prayer the center of their life and yet they are free from any narrowness or one-sidedness. They are happy, open to all who come to them, and just because they pray, they have the broadest vision of the need of the world for God. This is just one of ten or twelve flourishing communities of this kind in England. There the enclosed life has won for itself a real place at the heart of the life of the English Church and it is accepted as a normal expression of the Christian life. There is no question but that the presence of these communities streng-



the whole life of the Church of England. the unrecognized power of prayer they de the life of the English people.

Now the question is: "Would this type life fit into the Church in the United States." We can thank God that we already have the religious life in the Episcopal Church. It had proved its value and is accepted by the whole Church as a normal expression of Christian living and the religious orders are here to stay. If one looks our country as a whole we notice that in the Roman Communion there has been, for many years, a great increase in the appreciation of the enclosed life. Surely if the need for this sort of living is found elsewhere it must exist in our own Church. Some have said that with every new religious order the older ones are weakened because there are only a certain number of vocations to go around. Yet surely this type of reasoning is a faithless sort of thing. We must believe that God desires the Church to provide ways for all types of life and that it would only be the strengthening of the communities now in the Church if there were groups vowed to a life of prayer. The prayers of Enclosed Communities set in the midst of the Church could give life to all the other members of the Body of Christ, just as the beating of a strong heart sends life-giving blood throughout the whole body.

If pride makes in the heart of man a criminality, which prevents the entrance of the love of God, humility makes a happy man, which God soon fills with the outpouring of His charity.

—Avrillon

America has been put in a place of world leadership almost against its will. It is of supreme importance that we also have spiritual leadership. Otherwise the whole world will be led down the way of materialism and away from God. Surely nothing that we can do can give more assurance of spiritual guidance and the help of God than to have communities vowed to prayer. Let us realize quite clearly that a vocation to this type of life is a very rare thing. Not all are called to the religious life and of those called only

Men's Retreat

The annual retreat for men who are members of the Confraternity of the Christian Life will be held again this year at the Monastery at West Park from Friday afternoon, June 22nd, through mid-afternoon of Sunday the 24th. For reservations please write the Director, C.C.L., Holy Cross Monastery, West Park, N. Y.

a few are called to the enclosed life of prayer. It is not an easy life. Prayer is real work. A great many come to test their vocation but few are able to continue to the time when they take their life vows. The enclosure itself is a real offering.

The characteristics of an enclosed community are very much those of a family. Twenty or thirty members are all that it is possible to have together and still keep the sense of family relationship. The common vocation to prayer is a strong bond of union between the members, a bond which is strong enough to overcome the many differences in cultural background among those who are called to this life. It is this common vocation that makes a family of the community who are enclosed for the purpose of prayer.

There is in London an enclosed community at Brompton which has had a history which might well be instructive in starting a similar work in this country. It was found that there were many Religious in England already members of active orders who felt a genuine call to a life devoted solely to prayer. Eight or ten of these Sisters were brought together in one house in London. The Sisters of St. Mary the Virgin loaned to them an older Sister, well suited to training others. For four years this Sister was the Superior of the new community. When it was felt that the new community was able to stand on its own, the Sister returned to her community at Wantage. I am sure that if there were need in this country, and it were found that there were Religious in our active communities with a genuine vocation to the Enclosed Life, a similar foundation could be made. Perhaps the same Sister with

her experience in this sort of work, would come from England to help us.

Father O'Brien pointed out the importance of having a leader on fire with a vision of the power of prayer, and with real powers of leadership. Such a person might well grow out of any group living a dedicated life together. On the other hand it might be necessary to borrow someone experienced in prayer and one with a clear judgment as to vocation. For it must be clearly recognized that the vocation to the Enclosed Life is not easy. Many believe they are called, but when they try their vocation it is found that they are not suited to the life.

God hears when we are silent, if our silence is the silence of love.

—*Father R. M. Benson, S.S.J.E.*

One of the basic problems connected with the foundation of a new community is that of support. An Enclosed Community is cut off from many sources of revenue that are open to an active community. They cannot go out to run schools and hospitals or preach missions or do mission work in parish churches. Furthermore, an active Community can become widely known for its work and commends itself to the giving of a great many people. An Enclosed Community has no way of making itself known except by prayer. Its life must be one of the utmost simplicity and poverty. Yet it is possible that through the benefactions of generous friends a convent could be secured and a way found through endowments to keep up the maintenance of the house including heat, light, taxes, repairs, with a small amount set aside for a building fund. Current running expenses could come from such work as an enclosed community could do, such as farming, vestment making, and writing. There could also be the regular giving of a group of associates, and all those who are grateful for the work of those who pray.

Father Hughson was a man who believed with all his heart in the Enclosed Life of Prayer. For many years he sought ways in which such a life might become an actuality in the American Church. About ten years ago he made a great venture of faith. He

found a person who was willing to devote her life to prayer. She went to England, for six months she lived as a postulant at House of Prayer in Burnham. Then she came back to this country, and has lived in Doylestown, Pennsylvania, in a small house near St. Paul's Church. In the house there is a Chapel with the Reserved Sacrament. The house is called "St. Francis de Sales House of Prayer," because Father Hughson felt that St. Francis de Sales is one of the finest teachers of the Spiritual Life of those who are called to the Enclosed Life. In this house the life of prayer has been lived for ten years. There is the daily Mass in the Parish Church. Sometimes a visiting priest will say Mass in the Chapel of the house. All the traditional hours of prayer are kept. Many intercessions are offered for God. The house is under the supervision of a small committee of priests who help with its support. A year ago the Bishop of Pennsylvania received the life vows of the women living in the house. The vow was made to continue this life of prayer for the rest of their life. No community has been formed. But this work is going on. It keeps alive the life until the time comes when God wants to establish the establishment of a family devoted to God by prayer. We pray with hope. It may happen quickly, and in ways we do not dream of now.

This past summer I spent a week at Burnham Abbey in the priest's house visiting the enclosed community. The Sisters here are called "The Servants of Christ." Their convent is built out of a 12th century convent dedicated under the rule of St. Augustine. There are twenty-two Sisters there. They do not want it to become any larger, as it would then lose its family character. The Reverend Mother says that in about five years they want to start a branch foundation. If they were asked, they might come to America. The big question is, would there be a place for them here? Would there be an understanding of their vocation on the part of the people in our Church? We must pray with hope that we may be ready. They would be a new "green shoot" in the Church in America, and would give strength and new life to the whole Body of the Church in our land.



Encouraging News of Liberian Mission

It comes as a wholly unexpected pleasure and relief to learn that the United Movement for the Church's Youth planned to sign their 1951 offering as a special gift for Liberian Mission Schools. This comes, to most of God's blessings, at a time of need.

The expansion of the schools at Bolahun and the outstations has presented us, under the leadership of the Reverend Father Superior, with a great opportunity in the Hinterland. This carries with it the added responsibilities of providing more and better buildings for the housing of both students and teachers. Most open school buildings at Bolahun are crude native huts made of mud and thatched with palm leaves. This is true of all outstation buildings, where our teachers and evangelists deserve the best possible conditions.

In pleading for a teacher's new house so that one of our fine married couples may live on St. Agnes' campus, the Sister Superior cogently urges: "They should make an excellent pair, but the house is riddled with bug-a-bug (termites) and once again it needs thatching. I have begged the Prior to build us a permanent house (concrete) with a metal roof. It would be an encouragement for a teacher if he knew he would have a watertight house." So agrees the Prior and all of us who know what that means.

So we are requesting that the Youth offering be placed under the direction of the

Father Superior and be assigned for school buildings and some better water supply at Bolahun, as well as wells and hand pumps at the outstations, all terribly needed. We also ask that we be free to spread the gift over a number of years. Our motto must be "growth not inflation." We want to provide our own carpenter, brickmakers and masons with full time jobs and thus work for their steady betterment, while at the same time making the gift count for the reduction of maintenance costs in future years. Thatching is a continuous and costly item. By eliminating much of this expense we shall hope that the gifts of our many friends will go to the other pressing and continuous needs, within the yearly budget, always a struggle as God blesses our labors with increase of souls for His Kingdom.

It is a happy thing to share this good news with our strong and tried friends. We must always look to you for the regular support of the Mission. The gift of the Church's youth is to be used for the special needs which, humanly speaking, are otherwise unattainable, and which, please God, will also re-inforce your yearly offerings which actually keep us going.

After long preparation, we now have the definite promise of a doctor-surgeon that he will take over the Mission Hospital this coming July. Then our medical work will take on full-blast proportions and this must again be considered as a proper and normal Mission responsibility.

Mysticism

BY CHRISTINE FLEMING HEFFNER

ALONG with the burgeoning rediscovery of the terrible need for a sound and positive theology comes the beginning realization of another great need: the need for a personal mysticism in the average churchman.

Mysticism has long been suspect, looked down upon, and even often enough deliberately purged from the teaching of the Church. Yet a religion without mysticism is like a power plant without cables. It is not mysticism that leads into superstition so much as it is Word and Sacraments divorced from mysticism.

A large part of the unfortunate suspicion of mysticism in our day is due to a misunderstanding of the term itself. Mysticism has been aptly defined as "being in love with God." This definition has some dangerous misleading aspects, but it points out dramatically the difference made by mysticism in the religious life. His love for God is, to the average Churchman, all too similar to the love between two brothers, say, in a grown-up and dispersed family. In such a case a man might truly love his brother, yet seldom think of him, seldom communicate with him, get very little value from his letters, and in short, live a life actually completely unaffected by the relationship. So it is, all too often, that a Christian loves His God—His Christ. But a man IN LOVE—ah! that is quite a different matter. Whether far or near, the object of his love is constantly in his thoughts. Even when preoccupied by other concerns, this love remains a semi-conscious background to work and play and even sleep, a melody running quietly through all of living. Above all, such a life is constantly and completely affected and directed by that love.

Preachers have been fond of warning us against the dangers of the emotional approach to religion. I think what they have meant is rather the sentimental approach. A life without emotion or a religion without emotion is a dead thing, cold, mechanical, and

cruel—a sub-human life, not a superhuman one; a sub-human religion, not a "spiritualized" one. Jesus Himself, often expressing deep emotion. He was never guilty of sentimentality.

In part it is sentimentality that has given mysticism its undeserved bad name. Sentimentality is the cheap and shallow substitute for emotion. Emotion always costs something; sentiment comes easy. Emotion is always by-product of something else, it is something that exists only for itself. Whether from stimulus of fleshly appetites, aesthetic idealism, or spiritual cravings, emotional satisfaction is always the by-product, not the underlying purpose. Is this not, perhaps, the reason for the discontent of many church people? They seek in the Church only emotional satisfaction and nothing else, so they do not stay even that, and they go away saying the complaint "I just don't get anything out of the Church any more." Their's is only a sentimental response to their Church.

But sentiment is never the quality involved in true mysticism. The emotional responses involved are but the by-product of a personal relationship, the fruit of the losing of self in someone greater. The "mysticism" of sentimentality is not mysticism at all, but the concern with one's own feelings. Mysticism loses self in God; sentimentality tries to snatch thrills and consolations from the hands of God. Mysticism may be comforting but it is never comfortable. It is not sentimentality that is easy and comfortable.

Mysticism is intimacy with God. Here again we must be careful to differentiate mysticism from leading similarities. Intimacy and familiarity are entirely different things. It is familiarity that breeds contempt, not intimacy. Intimacy can only exist on the part of one who, perhaps unconsciously, considers himself an equal.

Think a bit of human relationships. A student may, in hours of personal tutoring, come to feel an intimate relationship with his great and respected teacher. The moment

s to a state of familiarity the respect is
The Disciples were intimately con-
d with our Lord. They ate with Him,
led with Him, shared experiences with
and were admitted by Him into a close
onal and spiritual fellowship. But there
never familiarity—they still called Him
ter.”

the days when fathers were fathers,
g their position of leadership in the fam-
s a serious responsibility, a child might
had an intimate relationship of love
his father—but he did not achieve fa-
rity.

live with men as if God saw you; so
k with God as if men were listening.

—*Athenodorus.*

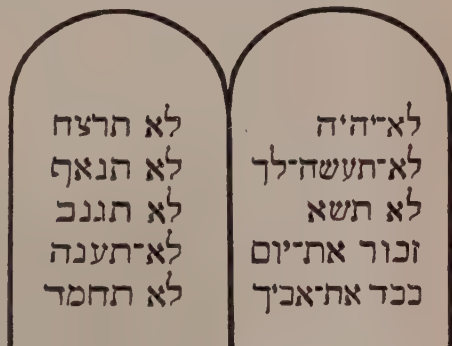
it is our *intimacy* with our Father that
ves the term “mysticism.” Familiarity,
speak-when-you-meet hearty fellowship
been all too close to being the attitude
e average 20th century Christian. Be-
he was taught of a loving Father-God
cing the Sinai-God of the Ten Com-
ments, he forgot that the term “the fear
od” still had meaning, and somehow he
l to learn that a personal relationship
God was still the relationship of
ure and Creator, involving a just and
utable requirement of reverence—loving
but awe all the same.

his is the intimacy that is mysticism:
ntense, personal, intimate, adoring rela-
ship with God. It was only to be expected
such relationship should fade and be-
e distorted in days of a shoddy, fuzzy
ogy, a vague and unconcerned grasp of
ature of God.

the new awakening that is taking place,
awakening almost of frantic terror in
e ways, to the need of a sure and depend-
knowledge of the true and living God,
must not forget that knowledge of His
re and of our own is still not enough for
needs. The power and the glory still
e us powerless and blinded unless we
come into personal contact. God in the
d must still be God in the human heart,
alone the human mind as a factual im-
sion, not alone in the human conscience

as source of ideals and accuser, but within
the individual heart and soul.

What we need is not only a return to
classical Christianity, to supernatural Christi-
anity, but as well to mystical Christianity—
to turn loose of ourselves long enough to fall
in love with Him, to be set on fire, to be
filled with all the fulness of God.



The Ten Commandments

BY LOREN N. GAVITT

V. Honour thy father and thy mother.

WE have now come to the second of
the two great divisions of the Ten
Commandments which has to do
with man's duty to other people. As we
begin the consideration of these Command-
ments, it is important to recall that, ac-
cording to our Lord, duty to God is the
“first and great” commandment. Man's
duty to his Creator and Heavenly Father
is the foundation of the moral law, and
unless man has a right relation to God,
that part of the law which concerns his re-
lations with other men can hardly be ful-
filled. Indeed, it is the kind of god a man
really worships which determines how he
will behave toward other people. If, for in-
stance, he has “made himself” a god of material
possessions, then anything which will help
him to acquire a greater number of material
things is right, whether it be lying, stealing
or even murder. And to tell a man who
gives his best energies to the god of bodily
comfort and pleasant feelings, that adultery
is wrong is to talk nonsense to him. No one
can long keep that part of the moral law
which has to do with relations to other peo-
ple who does not keep the first part which
has to do with right relations to the true God.

The reason why our society today is a mass of conflict between people, in spite of the fact that more energy is being exerted to make those relations peaceful than at any time in history, is that the men who make up our society have deserted the worship of the true God. The remedy is not more effort to make men conform to laws which seem to them arbitrary, but to convert men to their Creator and Heavenly Father. It is only when men are living in right relation to God, that they can see the reasonableness of the second division of the moral law.

The fifth Commandment was framed at the time when the authority of parents was far greater than it is today and when that authority was binding even after men had grown out of childhood. But even under our present conditions, the parents who were God's instruments in our creation, take precedence over all other people and are due a kind of grateful honour from us which is not due to anyone else. In its wider application, however, the Commandment is concerned with submission to lawful authority. Saint Paul gives over a whole section of his Epistle to the Romans (Chapter 14) to expounding this precept of the moral law. "Let every soul be subject unto the higher powers," he begins. And later, "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." It is the fulfilment of this precept which makes for a peaceful heart and a peaceful society.

The power of will (*i.e.*, the power of deciding whether we shall act in this way or that) is one of the capacities of the human soul which is implanted in us by God. It is the basis of our ability to love. If God had so constructed us that it were impossible for us to choose not to obey and serve Him, then our service and obedience would be like that of a jumping-jack which must move when someone else pulls the string. But God made us free to refuse to obey and serve.

He does not pull strings and force us to. Thus we are able to serve and obey not because we have to do so, but because we love God and therefore freely choose to do His will.

But unfortunately one of the elements of the original sin which we inherit from the sin of our first parents, is a strong tendency to use this power of choosing to get for ourselves what seems good to us and a resentment against any suggestion that we are duty-bound to submit to any authority outside of ourselves. We long for a kind of independence which will always allow us to choose to act as we happen to feel like and we always tend to decide what we do without being bound to the decisions of others. We call this tendency "wilfulness." It is one of those things which we always condemn in other people and yet we secretly convinced that the ideal of a happy life would be always to be able to do what we wanted to do without referring to anything outside of ourselves.

Love to obey—rather than fear to obey.

—*St. Francis de Sales*

It is the carrying out of this tendency to wilfulness which makes for most of the conflict in human society. When civilization is made up of millions of people, all striving frantically to impose their wills upon each other else, the result is bound to be a world of strife. Actually, every man has above him a whole series of authorities who have the right to his submission and obedience in various departments of his life, and it is only when men sacrifice their own wills to the wills of those authorities, that life comes peaceful and happy. Of course men are duty-bound to obey their Creator and Heavenly Father, whose will is the supreme government of the whole universe. Then men have the duty of obedience to the authority of the nation, state and municipality of which they are members. The Lord points this out in His command "Render unto Caesar the things that are Caesar's" and Saint Paul declares that the civil power ("the powers that be") represents God.



prity over us in matters of our social Employees are bound to obey those employ them and thus have the right to what work they shall do, how they do it, etc. Students have the duty of obeying the authorities of their school. Minor children are duty-bound to obey their parents or lawful guardians.

And Christians too easily forget that they are morally bound to obey the laws of that institution of Christ's Church to which they are united. Last month the duty of Sunday observance was shown to be not only an age-old law of the Christian Church, but also a positive law of all Anglicanism in the various official editions of the Book of Common Prayer, as well as a deliberate enactment of the American Church's legal authority—the General Convention. The Prayer Book's precepts regarding fasting and abstinence, preparation for the sacraments, care in treatment of the Blessed Sacrament, etc.—these are all things to which we are duty-bound to submit ourselves because they are the expressed will of our spiritual authority. It is a great weakness of the Episcopal Church that the sin of wilfulness is so scandalously prevalent among her members. There can be no mighty power for God's work in any diocese of the Church, any diocese or parish made up of men and women who refuse to submit their wills to the authority which God has set over them, and who wilfully

do as they happen to feel like doing about their religion. Actually wilfulness is an attitude. If a man has it in regard to some lesser authority, he will have it in regard to a greater one. It is fruitless to suppose that we can be submissive to God when we are wilful in regard to the authorities which God has placed over us.

Obedience and submission are not easy attitudes to attain or maintain because wilfulness is so natural to our fallen nature. But sacrifice of will is an element of the moral law under which every man is created and no individual or group of individuals can know real happiness until it is a part of human life. It is attained only at the expense of great effort and real pain because our disordered nature never gives up without a struggle. And it cannot be a part of a man's life without the power which flows from the sacrificed life of the Saviour who came 'not to do his own will.' Yet once this law is a part of man's life, he comes to experience the peace and absence of strain which can come only from the fitting of human life into the moral law which is part of existence itself. Is not a great part of the agony which strains my mind and heart due to the fact that I persist in wilfulness, in an endless and fruitless effort to force all life to conform to what I like and prefer? Just where, in particular, do my sins of wilfulness lie?

"Our Day"

YES, but what in the world do you monks do all day?" If you have not said that, surely you have said that statement about these all but legendary creatures, so pale and wan, who have the responsibilities of life to hide in a monastery. Even if you have not heard this, you may still wonder what goes on inside of a monastery. That being the case, we are going to lift one side of the building away from you so you see what we are doing. But before you will find that it is not quite the static picture you might have suspected; we are just ordinary mortals trying to do the will of God in a slightly different relation to society. Most of our problems are, the

same as those of people living in the world and many of our occupations are similar, but there seems to be one great difference—the hours we keep.

5:20 a. m. and the wasting remnant of the moon is lying in the west and the sky is growing white in the east, when a light is switched on and a monk appointed for that week rises and, after his devotions, steps out into the hall to call the house. He pauses at each cell door, opens it and says: "Let us bless the Lord." "Thanks be to God," comes the smothered reply from under the covers, and another member of the household has been roused.

One by one we arrive at the chapel where

we are expected to be in place before 5:55. Before entering the stalls, each member of the community kneels before the altar to make an act of self-dedication to God: liberty, memory, understanding, and will are returned to God, the giver, for His use.

At six o'clock the Angelus rings out from the tower as we recall the angel's salutation to Mary announcing the Incarnation. After this comes the first corporate service of the day.

We recite the seven Day Hours and the Night Office every day. For those only acquainted with Morning and Evening Prayer, it is well to note that these Prayer Book services were made by boiling down the breviary offices to form two services instead of eight. We have the time to employ in prayer, and so we follow the older use of the breviary which is better suited to monastic worship.

As the first exercise of the day we recite Lauds and Prime. Our voices are husky in the early morning and it is very difficult to keep on pitch. At the conclusion of Lauds, the guestmaster leaves choir to wake up the guests who, unless inspired by extra zeal to get up with us, have decided to "rejoice in their beds" for another hour. There are perhaps, a couple of tired business men from New York who are here for quiet peace, a priest for a retreat and a boy who came to a

conference conducted by one of the members of the Order, and after the conference decided that he wanted to see what monastic life was all about.

About 6:35, at the conclusion of Prime there is an exodus from choir when priest-monks go to celebrate their private Masses at the ten altars which are found under our roof. We say Mass in two shifts, the second sets being said at about 7 o'clock; at this time Mass is said at the high altar for the guests who are in the house.

If one has finished a bit early and dines in the direction of the refectory, the muffled clatter of breakfast dishes and the slosh of milk can be heard as Brother Aidan goes up for the first meal of the day, and comforts himself with some prerequisites of the office. At 7:30, or perhaps a trifle earlier, the door is thrown open and Brother Stephen summons us by the vigorous clash of the hall bell to partake of God's bounty.

With the conclusion of breakfast "great silence," which has been in effect since Compline the night before, ends and we are allowed conversation. Some of the brethren go to the common room for smoke and chat, while Father Harrison goes to work on his book, and others put their typewriters in the effort to get letters finished for the morning mail.



HOLY CROSS MONASTERY

Meanwhile the novices have sacristy work. There are vestments to be put away, vessels to be washed and chapels to be swept. The novices live apart from the rest of the community in the special wing of the house. After Father Drake finishes his breakfast and goes to the Press Office to prepare for the day's work. He has to be ready for the morning mail when a flood of orders will come in for our publications.

At 8:20 the bell rings to call the professed to chapter and to give warning that the three days' morning silence is about to begin. We wait for Father Harrison who comes from the library at the last moment so that he can spend as much time as possible with his book. At chapter we read the martyrdoms and a portion of the rule of the Order, departed members of the Order, associates and benefactors are commemorated on the anniversaries of their deaths, then there is a business session connected with the affairs of the household.

After chapter (which takes about fifteen minutes) we march to chapel, where we attend the Office of Terce. Following this we have community intercessions, when one of the professed leads the group in petitions for our Order, friends, benefactors, those who write in for our prayers on their behalf, and for the world which we aim to sanctify by our lives and prayers.

Following intercessions most of the members of the community make their half-hour meditations, giving over their minds to the contemplation of the works of God in the manifestations of His love. This is an important time, in which we draw spiritual strength for the work we have to do both inside and out of the monastery.

About 9:45 it is time to get to the other side of business. By this time the mail has been distributed and there is the hum of work. Typewriters can be heard going in our cells; the Father Superior is at his desk dictating to his secretary; Father Harris is at the books in the bursar's office; the novice master, Father Packard is giving instructions in the ways of our life to the novices; Father Gunn is working on the next issue of the magazine; Fathers Stevens and Jones are answering letters of associates;

Father Kroll, the assistant superior is making assignments for missions; Father Taylor, the cellarer is in the kitchen seeing to the meals. The wheels of machinery in our world turn. "To labor is to pray; to pray is to labor."

At five minutes to twelve, the tower bell reminds us that whatever of the morning's



work has not been finished must be laid aside for the work of God; it is time to recite the noon Offices of Sext and None. The Angelus rings again at midday and when the sound has died away, once more the familiar openings words of the Divine Office are sung: "O God, make speed to save me." When the two offices are concluded there are still a few minutes left before dinner. Some go to the library to read the daily paper or some magazine, while from the play-room-carpenter's-shop below can be heard the noise of the more athletically-minded who are engaged in table tennis.

At 12:30 Brother Aidan clashes the old brass dinner-bell (Lord Byron's "tocsin of the soul") to summon us to the noon meal. All meals are eaten in silence, except on Sundays and important feasts, when conversation is allowed. After a passage from the Bible is read, the reader for the week continues with some book, until the father in charge raps on the table to announce the end of the meal. We then walk in procession to the chapel, repeating an appropriate psalm and proceed to the altar where a visit is made to the Blessed Sacrament.

While the free members of the community are assembled in the common room for short recreation, three or four appointed persons take care of the washing of dishes and setting the table for the next meal. The next period is a free time for about three-quarters of an hour when it is possible to get in a few moments of sleep.

Two o'clock, and the tower bell calls the community to work again. If the weather permits, the gardening is done during this time. The novices report outside, reluctantly, for you either like gardening or you thoroughly detest it. There are the many jobs small and large which are always in evidence where you have grounds of any size. At four o'clock the professed may go to the serving room and get a cup of tea, while the novices have that to look forward to, if and when they go on to junior profession.

Vespers is announced by the ringing of the tower bell at 4:55 p. m. and we are called to the chapel for the major service of the evening. This is followed by Benediction of

the Blessed Sacrament on the greater and on Sundays. Following Vespers is another period for meditation which completes the required hour.

When the last note of the Angelus away at 6:00, Brother Aidan is again with the dinner bell to bring us into line for supper. This is a light meal, but is conducted in the same manner as dinner. The evening meal and visit to the Sacrament are followed by a longer period of recreation of a three-quarters of an hour. This time affords almost the only opportunity for the professed to speak with the novices and to put out something about those who are aspiring to our life.

There is still time left to try and get up the loose ends of the day after recreation is over. There are letters to write, research or composition of mission sermons. At 8:25 the bell rings and calls us to the corporate duties of the day: Compline and Matins. With the beginning of the first of these offices, the "great silence" descends upon the house, not to be broken until next morning. After the conclusion of Matins, the members of the community retire to bed, after kneeling for brief prayers before the altar and Lady shrine.

Ten o'clock approaches, the lights are by one go out. We pause for a moment before the open window to look out. A light tanker is sailing up the Hudson; the moonlight finds out the crest of the waves curling the bow. The ship disappears in the direction of Albany. A train dashes noisily southward to New York, shrieking madly on approaching the station at Hyde Park. Another light is put out: "O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; save us, and help us, we humbly beseech thee, O Lord."



The Cross We Wear

BY SISTER FRANCES, O.S.H.

BUT God forbid that I should glory
save in the cross of our Lord Jesus
Christ, by whom the world is cruci-
fied unto me, and I unto the world. . . . And
many as walk according to this rule,
be on them, and mercy, and upon the
bel of God." (Galatians 6:14, 16)

Let us think about the cross which it is our
duty to wear. What is it like? Black
and shiny, hard and small, as it hangs
about the neck, it is our very own. So it
is with our Lord. "The Cross was His
only possession, and the power
which he received by His obedience unto
the Father upon that Cross is ours in the meas-
ure of our willingness to accept as our own
cross we are given moment by moment.
The cross will be the weight of others' needs,
not our own. Absorption in our own miser-
y is not the cross.

When the cross is black, the color of mourn-
ment, that we may be reminded of our urgent
need to sorrow for our sins. Because of them
we need the Cross. "O Crux Ave Spes
Unica" ("O Cross, our one reliance, hail.")
The blackness of the cross stands out in
contrast to the habit's white, expressive of
joy and joy in the fellowship of our Risen

Lord. The shininess of the cross makes it neces-
sary for us to give it constant attention to
keep it free from dust and spots. Our fears,
our desires, and our faithless anxieties
gather the dust on our cross. All this preoccu-
pation with ourselves is *not* the cross. That
made up of the duties and commands *laid*
upon us.

Because the cross is hard, rigid, it will
break our wills. "Whosoever will come after
me let him deny himself, and take up his
cross, and follow me." (Mark 8:34) When
life is rough, let us, in our hearts, leap
for joy. "Blessed are ye when men shall hate
you, and when they shall separate you from
their company, and shall reproach you, and
cast out your name as evil, for the Son of
Man's sake. Rejoice ye in that day, and leap

for joy: for, behold, your reward is great
in heaven." (Luke 6:22, 23) Let us pray
that His will may be done in us and that our
hearts may be filled with the love of Him
Who loved us and laid down His life for us.

Besides being black and shiny and hard,
the cross is small. The cross we bear is un-
pretentious and simple, and the carrying of
it is undramatic. It consists mostly in the
unobserved giving in to the wishes of others
for the love of Jesus. "Jesus, meek and hum-
ble of heart, make my heart like unto Thine."

Finally, our cross hangs about the neck,
a yoke and a sign, a sign for all of our pro-
fession and its promises. "We . . . do sign
him with the sign of the Cross, in token
that hereafter he shall not be ashamed to
confess the faith of Christ crucified, and
manfully to fight under His banner, against
sin, the world, and the devil; and to con-
tinue Christ's faithful soldier and servant
unto his life's end." (B.C.P., The Ministra-
tion of Holy Baptism, p. 280)

How can we hope to go forward under
the weight of such a cross? Christ is in us,



"the hope of glory," (Col. 1:27) We go on one step at a time, learning more and more to put our trust not in ourselves, but in His love and almighty power.

"Faithful Cross! above all other,

One and only noble tree!

None in foliage, none in blossom,

None in fruit thy peer may be:

Sweetest wood, and sweetest iron!

Sweetest weight is hung on thee."

1940 Hymnal—No. 66, verse 4

Unthankfulness

And Jesus answering said, Were there not ten cleansed? But where are the nine?—Saint Luke, 17:17.

IT was in our Lord's last journey towards Jerusalem that He saw the ten lepers; and, as He passed, they lifted up their voices and said, 'Jesus, Master! have mercy on us.' This prayer was an act of faith, and He bade them do what they intended doing, continue their journey. 'Go,' He said, 'show yourselves to the priests, . . . and as they went they were cleansed'—yes, all ten! but one only thought something was due to the Author of so signal a deliverance. He left the others, and turned back, and then prostrated himself at the feet of his Deliverer, thanking Him for His act of mercy and power. And our Lord then blessed him once more in a higher way, for His parting words were: 'Thy faith hath made thee whole.' But ere He did this He asked: 'Were there not ten cleansed, where are the nine? Are none found to give glory to God save this stranger?'

Want of gratitude toward Jesus Christ on the part of a Christian seems inexplicable, for gratitude is a natural virtue. The numbers, the practical value of the blessing we receive through our Lord, conspire with our sense of His love and generosity to make gratitude, one would think, inevitable.

One reason in many cases of our unthankfulness is, that we do not see our Benefactor. There is a cynical proverb: 'Out of sight, out of mind.' When this miracle was wrought upon the lepers the Worker was out of sight, no hand was raised in benediction, no shadowy form hovered about them to remind them He was present in power to heal

them, but minute by minute the foul disease was disappearing and—they healed! but the Healer they saw not now in His Church, so then, He was out of sight, even when His action was most powerful. His words still linger on their ears, but to forget their import was impossible. Yet out of ten forget it. Is not this a sample of that which passes in daily life? Our Lord conceals Himself so wonderfully, till at last we think of the world as going on without Him—its sole Author and absolute Lord.

A second cause of unthankfulness is imperfect appreciation of God's gifts. Is this the temper of Christians nowadays? We are not incapable of gratitude; we can recognize ourselves to acknowledge signal blessings, i.e., preservation in a railway accident, and can still say, 'Thank God!' But why should we not say one thank for the daily benefits he showers upon us with all the world—light, food, strength, friends, home, and the like? He does not need to be thanked for all these things, but secretly, he thinks his gratitude somehow be vulgarized if lavished on the everyday gifts. Had God given less, he would be thanked more often, and it appears, have been thanked more warmly and frequently than now. Gratitude, like love, lies not in words, but in deed and truth. It can work, can suffer, can persevere. It is one thing gratitude for the love of God in the redemption of the world by Jesus Christ. It cannot do: it cannot feel it has done enough, or that it has paid off its debt to the Benefactor.

A third reason is, men do not see the value of it! God surely does not want our thanks, they say! No, He certainly does not expect to be repaid for His benevolence, yet we must have us thank Him, not for His sake but for *ours*. He loses nothing though we forget Him altogether, but we, wanting to do this great duty of thankfulness, draw our worst results on ourselves. For what is gratitude, such as God demands, but the free acknowledgement of truth? A recognition of our dependence upon God is ours by grace, so thankfulness is a recognition of our indebtedness to Him for the blessings of the past.

Lastly, thankfulness here below is the preparation for the Spirit and the life

which is the home of the thankful
 Its occupations would be misery to
 who feel no gratitude. If the habits
 are forming in this life will be carried
 h of us into the eternal world, how
 we not pray God to give us that 'due

sense of all His mercies, that our hearts may
 be unfeignedly thankful, and that we show
 forth His praise, not only with our lips, but
 in our lives, by giving up ourselves to His
 service'?

—Henry P. Liddon



MOUNT CALVARY MONASTERY FROM THE SOUTH

Santa Barbara

What was Jesus doing in the devil's
 Thus spake a youth who pounced
 me at the very door of the church.
 enough, he meant our Lord's Descent
 Tell. Nobody had ever explained it to
 Ve talked over St. Peter's words about
 ing to the spirits in prison, and he
 I satisfied. At least, I got a chance to
 y coat off and hang it up before he
 think of another question. His eager-
 seems to me characteristic of San
 n. I've had more questions there,
 etter ones, than in any other place I
 member.

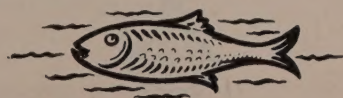
questions on the hotel registration
 still puzzle me. "Name?" I can answer
 ll right. And "Address?" But what
 "Representing?" Am I supposed to put
 "The Holy Catholic Church?" or just
 "God?"

erville is distinguished by a most effi-
 committee of laymen, who set to work
 made *all* preparations for our mission
 have seldom seen them made. Also

by a little red doggie who likes monks, and
 especially monks' girdles. He respected Pov-
 erty, Chastity, and Obedience, but he chewed
 a good six inches off the other end of the
 rope.

Our biggest compliment, however, is for
 the men of Visalia. So far off that a retreat
 at Santa Barbara could last only a few
 hours, they refused to be defeated, and
 organized a retreat of their own at a neigh-
 boring ranch. They set up a chapel in the
 living room, collected books, arranged for
 transportation. Our host and hostess served
 us memorable meals, helped us keep our
 silence, invited us to walk and pray in their
 pastures and orange groves. Certainly the
 Holy Spirit is at work out here in the West.

True, even a Westerner will sometimes
 express her devotion in unexpected phrase:
 "Well, Father, you can't tell *me* much about
 prayer!"



Intercessions

Please join us in praying for:

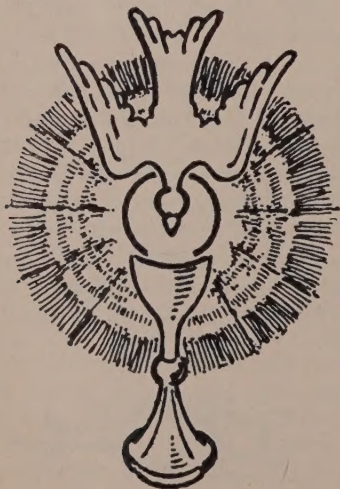
Father Superior preaching and confirming at the following in the Diocese of New York; Church of the Ascension, New York City, May 6; St. Andrew's Church and Seaview Hospital, Staten Island, May 13; making his annual visitation to St. Andrew's School and St. Michael's Monastery, Tennessee, May 21-June 7; conducting a priests' retreat at St. Michael's Monastery, May 21-24; attending the commencement exercises at Margaret Hall School, Versailles, Kentucky, June 2-3.

Father Packard giving a retreat at the Child's Hospital, Albany, New York, May 26.

Father Harris supplying as chaplain at the summer camp of the Order of St. Anne, Spofford, New Hampshire, May 27-June 16.

Father Stevens conducting a quiet day for boys of the Servants of Christ the King at the House of the Redeemer, New York City, May 6; giving a retreat at St. Paul's Church, Dayton, Ohio, May 16-20.

Father Terry preaching at St. Mark's Church, Milwaukee, May 20; conducting a retreat for members of the Confraternity of the Christian Life at Racine, Wisconsin, May 21; giving a talk and showing the Liberian Films at All Saints' Cathedral, Milwaukee, May 22 and preaching there Sunday, March 27.



Notes

Father Superior preached and confirmed at the following churches in the Diocese of New York: St. Michael's, New York; St. Andrew's, Beacon; St. Paul's, and John's, New Rochelle; gave an address at the Church Mission of Help at Grace St. Peter's Church, Baltimore, Maryland.

Father Kroll made visitations to the convents of the Order of St. Helena at Versailles, Kentucky, and Helmetta, New Jersey.

Father Packard gave an address at the Woman's Auxiliary of Christ Church, Poughkeepsie, New York, on the Life of Christ Mission.

Father Harrison supplied two Sundays at St. Barnabas' Church, Brooklyn, New York.

Father Hawkins conducted a mission at St. Paul's Church, White River Junction, Vermont, and St. Barnabas' Church, Norwich, Vermont.

Father Harris preached at the Church of the Holy Communion, Paterson, New Jersey; gave a talk on the Liberian Mission at All Saints' Cathedral, Albany, New York.

Father Parker conducted missions to adults and young people at Trinity Church, Rock Island, Illinois.

Father Gunn gave a talk at a Communion breakfast at Canastota, New York.

Father Taylor conducted a mission at New Bern, North Carolina; conducted a youth conference at Michigan City, Indiana.

Father Stevens conducted a quiet day and preached at Christ Church, West Hartford, Connecticut; gave a retreat for students of the Canterbury Club of the University of Maryland in Baltimore; conducted a quiet day for girls of the Servants of Christ the King at the House of the Redeemer, New York City.

Father Terry assisted Father Harrison with the missions in Vermont.

Father Gill gave a talk on the Life of Christ Mission at the Church of the Redeemer, Merrick, Long Island.

Father Adams has been transferred to the monastery at West Park after having been stationed at Mount Calvary Monastery, Santa Barbara, California.

Father Bessom has been transferred to the Monastery at Santa Barbara.

Ordo of Worship and Intercession, May - June 1951

Monday Wednesday Semidouble R Proper Mass gl col 2) Whitsunday seq cr pref of Whitsunday—for
 laymen

Monday within the Octave Semidouble R gl col 2) for the Church or Bishop seq cr pref of Whitsunday—for ves-
 tmen

Monday Friday Semidouble R Mass as on May 16—for the Seminarists Associate

Monday Saturday Semidouble R gl col 2) St Dunstan BC 3) Whitsunday seq cr pref of Whitsunday—
 for Deacons

Monday Sunday Double I Cl W gl cr pref of Trinity—*Thanksgiving for the Christian Revelation*

Monday G Mass of Sunday a) col 2) of the Saints 3) for the faithful departed 4) *ad lib* or b) votive of
 Trinity cols as above pref of Trinity—for Saint Andrew's School

Monday Tuesday G Mass of Sunday a) col 2) of the Saints 3) *ad lib* or b) votive of Trinity cols as above pref of
 Trinity—for the Servants of Christ the King

Monday Wednesday G Mass as on May 22—for the Order of Saint Helena

Monday Corpus Christi Double I Cl W gl seq cr prop pref (of Nativity) through the Octave—for all priests.

Monday within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop seq *ad lib* within the
 Octave cr—for social and economic justice

Monday within the Octave Semidouble W gl col 2) St Augustine of Canterbury BC seq cr—for the American
 Church Union

Monday Tuesday after Trinity Semidouble W Mass a) of Sunday gl col 2) Octave 3) Venerable Bede cr or
 before Corpus Christi procession of the feast gl seq if no other Mass is said col 2) and LG of Sunday
 —for a sense of responsibility for the unfortunate

Monday within the Octave Semidouble W gl col 2) St Philip Neri C seq cr—for the spirit of joy

Monday within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—for those in
 government service

Monday within the Octave Semidouble W Mass as on May 28—for the lonesome

Monday Octave of Corpus Christi Gr Double gl seq cr—for the Confraternity of the Blessed Sacrament

Monday Sacred Heart of Jesus Double I Cl W gl cr prop pref—for the Confraternity of the Love of God

Monday of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)
 for the Liberian Mission

Monday Tuesday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for retreats
 for laymen

Monday Wednesday G Mass of Trinity ii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the faithful
 departed

Monday Boniface BM Double R gl—for the Priests Associate

Monday Wednesday G Mass of Trinity ii col 2) of the Saints 3) *ad lib*—for the Confraternity of the Christian
 life

Monday Thursday G Mass as on June 6—for Mount Calvary Monastery

Monday Friday G Mass as on June 6—for peace

Monday Columba Ab Double W gl—for the spirit of simplicity

Monday Sunday after Trinity Semidouble G gl col 2) St Margaret of Scotland W cr pref of Trinity—for
 conferences and camps

Monday Barnabas Ap Double II Cl R gl cr pref of Apostles—for the Saint Barnabas Brotherhood

Monday Tuesday G Mass of Trinity iii col 2) of the Saints 3) *ad lib*—for religious education

Monday Anthony of Padua C Double W gl—for the Oblates of Mount Calvary

Monday Basil BCD Double W gl cr—for the bishops of the Church

Monday Friday—G Mass as on June 12—for Church artists

Monday of St Mary Simple W Mass as on June 2—for the Holy Cross Press

From the Business Manager.

The Merry Month . . .

This is the month of our Lady Saint Mary and all true Catholics, of whatever obedience, delight to honor the Virgin Mother with special devotions.

Unfortunately, devotion to Mary is sadly neglected in the Episcopal Church and seems to be a matter of controversy—bringing out prejudice and bigotry on the part of the uninstructed and uninformed.

The Assumption . . .

A good example of this was the recent definition of the Assumption by the Roman Church. Both Anglicans and Protestants "rushed into print" with such vigor and heat that one would almost suspect they were subject to the Bishop of Rome. One Episcopal bishop (retired) had an article in a diocesan magazine which began, "Flesh and blood cannot inherit the Kingdom of God. So says St. Paul. The Pope says they can. Take your choice." *That* certainly didn't do much to clear the air, or to make for a better understanding. Anglicans are not bound to accept the Assumption as *de fide*, but as the late Fr. Hughson pointed out in his book, *Athletes of God*, "... the belief that her body was taken up into heaven is now held by the Catholic Church, both East and West, not indeed as a part of the faith necessary to salvation, but as a devout opinion to deny which would be to incur the peril at least of irreverence." Now, of course, it is a necessary article of the Faith for those of the Roman obedience. Anglicans, one may suppose, will continue to exercise their "rights" in the matter.

Queen of Saints . . .

At least some of the opposition to devotion to Mary stems from a complete misunderstanding of the doctrine of the communion of saints. The place of Mary

in the heavenly hierarchy is absolutely unique and she outranks St. Peter and St. Paul. Yet, in the Prayer Book, there is not a single Collect which mentions her by name. Nor is there a Feast dedicated to the Blessed Mother herself. Both the Purification and Annunciation are primarily feasts of Our Lord. There ought to be a special feast in honor of Mary and in collect and proper preface she should be mentioned by name.

Confessions, We Presume . . .

From a telegram received at Press office: "Please rush 100 copies How to Make Confessions." Have you made yours lately?

Old and Fat . . .

"I have enjoyed the drawings by Brother Richard, but there are too many of cut young monks standing on their toes trimming Christmas trees or selecting books. I'd like to see one of an old, fat, homely and battle-scarred veteran of the religious life with a smudge of dirt on his face and a garbage pail in his hands. To me, this would picture the down-to-earth hardships instead of the glamour of the 'monkly' life." (Aside to our correspondent: I have passed this on to the Brother.)

Number One Protestant . . .

Trying to teach the Catholic Faith at the grass roots level has its difficulties. A lot of energy goes into explaining the Faith to (1) Sectarians; (2) to Romans; and, (3) to Episcopalians! The "both-Catholic-and-Protestant-school" theory hasn't been too helpful. However, it's all been simplified. The leading weekly news magazine of America has set us straight. Our Presiding Bishop is the number One Protestant Churchman in the U. S. Huh!

Cordially yours,
FATHER DRAKE